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The Brahman which has been thus described (as immortal and as the Gayatri) is the same as the ether which is around us; and the ether which is around us is the same as the ether which is within us, that is, the ether within the heart. That ether in the heart (as Brahman) is omnipresent and unchanging. He who knows this obtains omnipresent and unchangeable happiness.—*Chandogya-Upanishad.*

THE PATH.

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Analogies.

[A PAPER READ BEFORE THE ARYAN T. S. OF NEW YORK, OCT. 2d, 1888, BY ALEXANDER FULLERTON.]

Theosophy being of recent disclosure to the West, and none of us, therefore, having been Theosophists from childhood, almost every one encounters perplexities from the unfamiliarity of the new facts and of the new methods of thought. We may be entirely convinced of their correctness; the demonstration may be conclusive; in fulness, reason, stimulus, and expectation, the new faith is so obviously richer that the deserted one may appear incomparably jejune and poor; we may have become fluent with its ideas and its terms; nevertheless, its whole genius is so diverse from all hitherto habitual to us that we do not as yet think or move quite easily. It is as if an inhabitant of the dry Egyptian plain was transported to Switzerland. It would not be only a revelation as to scenery, but an induction

into a new life, whereof the sights, the sounds, the movements, the habits, the very air breathed and water drunk, had been wholly unknown. Until all these had become familiar, there would be a process of mental re-moulding, re-adjustment, modification. And so with the thinker transported from the circumscribed habitat of conventionalism to the stupendous scenery of the Theosophic domain. His Deity has been an enlarged, not always an exalted, Man; his universe ended with the telescope; his chronology went back but 60 centuries; other than animals, he knew of but three kinds of beings,—men, angels, and demons; human life was short, not easily justified, and morally puzzling; its hereafter was hazy, and all but its terrors had been carefully concealed; of its present, nothing could be known except what was disclosed to the eyes, ears, and touch, and any supposition of forces or beings or agencies beyond was probably absurd and certainly false.

Out of these ideas the Theosophist has removed to a realm practically boundless. Limitations have dropped off in every direction. Anthropomorphic conceptions of Deity vanish at once. Matter expands till it fills space. Existing chronologies have as much real antiquity as yesterday's newspaper. Life multiplies till air, earth, fire, water, the illimitable ether teem with it. Humanity receives a justification and acquires a destiny. Light is poured into futurity. The senses, as sole criteria of fact, are deposed; means are put within reach by which the investigation of the whole universe is made possible. There is no boundary line to knowledge; there is not even an horizon.

Now, of course, our mental capacities cannot instantly enlarge to this. The fresh air is invigorating, but then it is strange. The lungs are inelastic, the muscles torpid, the movements new. We hardly realize our freedom, and at every slight excursion we strike against some old prejudice or error, or feel the cramp which reminds us how long and how closely we had been bound. This is inevitable, but it is also temporary. We shall acquire agility; the cramp will gradually disappear; the errors discarded as beliefs will steadily weaken as hindrances; new habits of thought will form, new powers of perception develop, new vigor of advance arise. Revolutions do not go backwards, nor are the emancipated again enslaved.

In the happy process of enlargement, we are wise, I think, to meet every check or difficulty with whatever means, however humble, may most effectually remove it. And it very often happens, in Theosophic thought, that a perplexity dissolves if we can confront it with some visible, familiar fact in life. The latter, being known to us, if in clear analogy with the former which is *not* known, may dissipate its strangeness and secure for it a welcome. Nor is this an artificial or whimsical procedure. It is but an application of the doctrine of Analogies, which, say the Adepts, pervades the

universe. "As above, so below," is one of their constant maxims. We are quite right to use it in our humbler exercises.

Of the many illustrations possible let us take, this evening, one from each of three planes of life,—that below us, our own, and that above us.

For the conception of a medium of existence diverse from ours, diffused, invisible, yet material, though of a far more tenuous and rarefied nature than our air, science has happily prepared us by its "Undulatory Theory of Light," wherein is predicated a sensitive ether pervading space. We have, therefore, no antecedent difficulty in conceding an unseen world of more delicate texture than this. But science has done nothing to people it, and so the Theosophic doctrine of Elementals is new. We are abundantly accustomed to the word, yet the thing has perhaps for us not wholly lost a fanciful quality and entered the region of fact. Now I have found it to gain reality by thought on this wise. It is difficult to conceive of the direct action of will upon matter. There seems no mode by which an intangible, immaterial purpose can educe obedience from a lifeless, irresponsive block. I see a stick lying 20 feet away. I will it to approach me, but there is in it no consciousness of my will, and there is no apparent link between the distinct kingdoms of mind and matter. I sign to my dog, and he brings it at once. Here, then, is the link supplied, an intermediary agency with sufficient intelligence, on the one side, to apprehend the order, and with the physical power, on the other, to carry it out. The widely-separated kingdoms are connected by a medium uniting some of the features of each. In fact, a very subtle question in thought is promptly solved by one of the most common-place facts in life.

Analogy instantly suggests a similar nature and function in Elementals, and hence a similar naturalness. What is there either improbable or inconceivable in an order of beings lower than our own, with no more conscience than have some grades of animals and with as much intelligence as have others, quite as controllable by men who understand them as are animals by men who understand *them*, and dwelling in a medium which, though unseen, may be as real as the unseen ether of Light? But Analogy does not stop here. Those of you who have read Sir John Lubbock's remarkable monograph on Earth-Worms know that the whole face of nature is being constantly re-formed through that humble agency. That is to say, an important, an indispensable, condition of agriculture is committed to the charge of a lowly, unprogressive, mindless creature, which lives, perpetuates its species, blindly performs its mission, and expires. Why, then, may not a somewhat higher function in Nature be entrusted to a somewhat higher organism, a still higher function to a still higher organism, and so on, the intelligence and the physical strength increasing, but there being no moral endowment because there are no moral duties? If earth-worms knead the

soil and coral-insects erect islands in the ocean, it seems not unreasonable that larger operations in ever-active Nature, less mechanical and more intelligent, may be effected by Elemental spirits. And analogy goes still further. We see in animals instincts and habits which may as well mark Elementals. Secretiveness, playfulness, mischievousness, friendliness or hostility to man, a transmitted tendency to routine, constructive power, conformity to laws in mechanics,—all are illustrated in dogs, kittens, monkeys, beavers, birds, and bees. Why then may they not exist in sylphs and gnomes? In fact, if the perfection and regularity of a bee's honeycomb, which combines the maximum of space with the minimum of material, are due to the action of a conscious being, why may not this be equally true of a crystal? Yet again. The enormous differentiation of animal life in structure and quality, according to its function and its habitat, seems to indicate a corresponding differentiation, for corresponding reasons, of Elemental life in the various regions and operations peculiar to it. The four classes usually mentioned are doubtless capable of subdivision indefinitely. And once more. No small part of the animal world has been subdued to the will of man. This is, of course, mainly due to his larger intelligence, yet is in measure the result of his ability to impart, record, and transmit observations. The same reasons seem to justify the possibility of his controlling Elementals. Indeed, the theological doctrine that he is to conquer the earth implies that he is to conquer the beings which mould the earth, and any far-reaching vision of human triumph must include a sway over all lower organisms.

It would seem, then, that analogies from very familiar facts around us warrant some vivid conception of the unseen beings no less around us. Our knowledge of the animal kingdom impels to a belief in the Elemental kingdom.

Let us now step up to the plane of man, and attempt a similar process there. Whether we look at the lives of men or at the conventional beliefs they hold, it is equally evident that this present visible existence is considered the normal and important one, its interests being necessarily dominant, and those of the future, invisible world, however to be cared for, being, from the nature of the case, subordinate. More or less of this mode of thought has been so habitual with ourselves that we probably find the opposite, the Theosophic, mode only natural while we are reading Theosophic books or afterwards meditating on their contents. And yet most certain is it that Theosophy affirms the real, permanent, important life to be unseen, that which depends upon a material environment being absolutely transient and relatively mean. As the Adept, St. Paul, expressed it, "The things which are seen are temporal, but the things which are not seen are eternal."

Now if we are to be true Theosophists in either thought or aim, we have to reverse our former conception. The invisible world has to become the true world, and the visible world the deceptive world. And here again analogy is at hand to help us. The simplest incidents or acts disclose the tremendous forces hidden from sight. A leaf falls because of the all-pervading principle of gravitation ; I hold this paper because of an inscrutable energy behind the muscular contraction which is its physical expression. You who are listening to these words hear them, indeed, through undulations set up in a material atmosphere and impinging on the tympanum of the ear ; but no sense can reach the mysterious force which transmits the vibrations of the material tympanum to the unmaterial mind, still less the force while transmutes mere sound into thought, least of all the force which is mind. Look around you in the world and analyse the causes of the seething activity everywhere apparent. Every sound, every movement in this great city has its source in some desire of the inner being,—ambition, love, acquisitiveness, or other. We can hardly take one step from visible things towards their causes before we are in the realm of the invisible. All roads seem to lead to the unseen. It, not matter, has "the promise and the potency" of every form of life.

But if the mechanics of daily life, if the continuance of vegetation, the conservation of vital powers, the evolution of all terrestrial advance are referable back to impalpable forces,—gravitation, electricity, magnetism, etc., only the effects of which we see ; if even our own careers and the very constitution of society itself are but the objective, visible results from subjecttive, intangible desires ; is it too much to say that the unseen is as much vaster than the seen in its resources as it must be in its extent? A pebble, a stick, a leaf has behind it stupendous powers ; it is insignificant, but it reveals the immeasurable.

The effect of observation, then, is to belittle the seen in comparison with the unseen ; and herein Theosophy is in complete analogy with science. Yet surely the analogy need not pause at this point, but may proceed to urge that the constitution, the training, and the destiny of Man may justly be based on the same principle. The material elements must be the less important elements, the material life the less important life. Permanency, potency, boundlessness must inhere in a region which is not transient, weak, limited, as is this earth. And, indeed, our confidence in the analogy is strengthened by the fact that, up to a certain point, it is held to vigorously by all men in civilized lands. Cultivation of the mind is considered finer than cultivation of the body ; the scholar ranks higher than the athlete. But if it is admitted that spiritual powers are nobler than mental, even as mental are nobler than physical,—which is, in truth, the position of the Theosophist, it follows that there is the same reason for de-

veloping the spirit rather than the mind, that there is for developing the mind rather than the body. The same principle which elevates a Herbert Spencer above a Sullivan will, analogically extended, elevate an Adept above a Herbert Spencer. And it follows that, when we read of the training given to secure mastery of self, ascendency over distraction from discomfort or desire, fixedness of meditation with a view to enlightenment, a distaste for levels of being lower than the highest, we have not encountered something which is chimerical or grotesque, but a sober, logical, scientific method of spiritual education.

The third illustration proposed is from the plane of life above us,—that of Adepts. No doubt there is, among Theosophists, much misconception of the Adept character. For present purposes, however, we may describe him as an advanced man, who, through the expanding of the spiritual principle, has become a Master in mind and over matter, and whose powers are therefore, from the conventional point of view, supernatural.[1] All this, to the conventionalist, appears nonsense. To us it is a reality. Nevertheless, there is a certain remoteness about it. There is only one conceded Initiate in Western lands, and few of us have been privileged to see her. The East is far away, and residence even in it by no means ensures approach to a Master. Hence belief is not always without misgivings, and I suppose there are few Theosophists who are not at times staggered by the strangeness of the conception. Still, it too is not without its analogies, and the weak may fortify themselves by recalling them.

All history shows that deeds beyond experience have been pronounced incredible upon hearsay, and pronounced miraculous upon being seen. An astronomer foretells an eclipse to barbarians; he is ridiculed till it arrives, and then he is worshipped. The Adept from whom I have quoted a sentence once healed a cripple in cultivated Greece, and was hailed with the cry, "The Gods have come down to us in the likeness of men." In these days, though apotheosis does not follow phenomena, incredulity lasts till demonstration. It has been so with every great invention of modern times, and it must be so till is pulverized the inveterate habit of judging impossible that which does not square with ordinary observation. The moment we realize—not concede only—the dictum that "there are more things in heaven and earth than are dreamed of in our philosophy," we are unshackled; and the moment we perceive that those things are attainable, our freedom has begun. And why should it not be so? Every new fact in science or invention means that an explorer has been where we have not been, and has brought back something which we have not seen before. Surely we are accustomed to the idea that realms beyond our ken are being daily entered, examined, and sampled. Where, and on what principle, are

[1] The reference, of course, is only to *White* Adepts.

we to set bounds to them? Is the Astral Light necessarily more impervious than the Space-Ether? If a Tyndall may reveal the vibrations of the one, is it impossible that an Adept may reveal the photo-pictures of the other? In fact, (one may ask), is an Adept more impossible than a Tyndall? Each represents high ability, developed by specialized training into exceptional power.

We speak now, it is true, of matters on planes lower than the spiritual. But this does not vitiate the analogy. For, 1st, the difference between the lofty spiritual functions of an Adept and the highest attainments of an acute physicist is not any more truly a difference in *kind* than are those attainments of the physicist and the solely-muscular capacities of a burly savage; and, 2d, if antecedent improbabilities of evolution fail in the one case, they may in the other. Indeed, one may say that the contrast between an Adept and a Tyndall is not any greater than between a Tyndall and a savage.

Moreover, there is yet another consideration. All of us know that our unseen minds may, and do, grow in power of apprehension and in thoroughness of insight. We know, too, that the moral nature, also unseen, expands and strengthens with appropriate exercise. It would seem, then, that the spiritual principle, no less unseen, may no less have capacities as yet feeble. It, too, may evolve, and quicken, and ultimately triumph.

These various analogies indicate that an Adept is not a phantasm, or a chimera, or an ingenious invention of Mr. Sinnett, but an entirely possible flower of a peculiarly rich, a highly cultivated, yet an entirely natural, soil. And, if so, we believers are not only judicially yielding to the burden of testimony, but are rationally following the pathway of logic. Before the sceptic and the scoffer we have only to point to Nature, Analogy, and Fact.

Reverting now to the propositions with which this paper began, it would appear that the means to give reality to the more distinctive features of Theosophy is to perceive their likeness to those in departments of life better known. While we treat them as eccentric, we are never free from a haunting suspicion that they are doubtful. But if they are merely an extension of principles elsewhere demonstrated, if analogy shows that, so far from being isolated or grotesque, they lie really along the very lines enclosing conceded fact, the only thing needed for greater peace of mind is greater use of mind. The demand is not for more faith, but for more reason. We are not required to apologize, internally or externally, for positions which seem at first odd, but rather to assert that they are quite what might have been expected from the very constitution of being. Given a world enormously transcending that which we can see or hear or touch with our physical

senses, its repletion with various forms of life seems inevitable. Given a humanity whose most powerful motives and impulses come from interior desire, and whose development on the material plane is necessarily limited while that on the unmaterial plane has no bounds whatever, there can hardly be question as to the true sphere of effort. Given a telescopic look into the realm of Evolution, with some apprehension of what that discloses and means and foretells, and the supposition that Adeptship is incredible becomes infantile. More than this; there awakens a prevision that we ourselves are the proper subjects for all the fulness which analogy assigns to the race, and an assurance that every day of duty wrought and concentration gained is speeding us on to a time when incarnations shall have been completed and destiny shall have been achieved.

H. P. BLAVATSKY AND COL. H. S. OLCOTT.

A JOINT NOTE.

To dispel a misconception that has been engendered by mischief-makers, we the undersigned, Founders of the Theosophical Society, declare that there is no enmity, rivalry, strife, or even coldness between us, nor ever was: nor any weakening of our joint devotion to the Masters, or to our work, with the execution of which They have honored us. Widely dissimilar in temperament and mental characteristics, and differing sometimes in views as to methods of propagandism, we are yet of absolutely one mind as to that work. As we have been from the first, so are we now united in purpose and zeal, and ready to sacrifice all, even life, for the promotion of theosophical knowledge, to the saving of mankind from the miseries which spring from ignorance.

H. P. BLAVATSKY. H. S. OLCOTT.

London, October, 1888.

[EDITOR'S NOTE.] The foregoing is not uncalled for, even here in America. We have received some letters from members here, asking us if we were not aware of the rumor of disagreement refuted in the above note, some inquiring and others insinuating that it was true. To these we have uniformly replied that the rumor was as ridiculous as it was unfounded. We trust that the foregoing from the parties involved will dispel all doubts and avoid the necessity of our further replying by letter to inquirers.

The Practical Side of Theosophy.

It may seem to those who have closely followed the progress of the Theosophical Society that enough has already been written, and that the ground has been so thoroughly covered that further exposition is unnecessary. We have had practical occultism, and theoretical occultism, and, under the name of theosophy, commentaries without number. Indeed, the ground has been very thoroughly gone over, so that one familiar with the publications already issued need have no difficulty in finding his way. Under the head of theosophy is comprised a philosophy of the origin, the nature, and the destiny of all things. All things cannot be defined in a sentence, or adequately discussed in a magazine article. The discussion of one principle brings out many others bearing more or less directly on the one under consideration, and so complexity leads often to confusion and bewilderment, and especially is this the case with beginners, while older students are not always exempt. Now it is exceedingly desirable to get rid of confusion and bewilderment, for these are very discouraging and spoil the efficiency of the life and work of the student. The removal of confusion does not depend on profound and extensive reading, or on great learning in occult or theosophic subjects, but on a certain condition of the soul. Some have gone over the greater part of the literature of occultism, and talk learnedly about innumerable philosophies, only to become hopelessly involved as in the meshes of a net, having no "master's word," no power to command, no light with which to see. They have brought no cosmos out of chaos. The music of their souls has no rhythm or harmony, is built upon no theme, but is a confusion of sounds, a chorus of incoördinate *occult tom-toms*. And why? Because their knowledge (?) is superficial, merely of the intellect; it has never entered into or been drawn from their lives. It is the very surface of things, the foam on the crest of the billows broken off from the great throbbing sea beneath. There have been theosophists who have caught hold of the essence, driven to the very centre almost at a bound; intense, earnest natures, hungering and thirsting for something they could not find, till at last it was found. "Ah yes, I see!"; they have exclaimed, "in order to get it, I must re-form my life. Well, I WILL DO IT!" And such transformations as have occurred! With a seal upon their lips and a monitor in their hearts, they have steadily worked their way into a new world. They lost at once the relish for "sin" and the lusts of life; and how? because they loved something else more than these. And yet they were patient with the very things they had come almost to loathe, working *through* them instead of running away from them. Yet knowing that their progress depended on their attaining true freedom,

they could even forego progress and the greater good for the sake of duty and obligations ignorantly and thoughtlessly assumed. The great renunciation is made up of little self-denials. At the very moment the soul lets go of self, it finds the All. The truths of theosophy are solely for those who want them, and for none others; and, be he rich or poor, ignorant or learned, desire determines all and motive colors all. He who is drunk with the wine of the world has no palate for the ambrosia of the gods, which to him is like milk for babes. Very well; he is joined to his idols, let him alone. A friend, a straightforward, honest man, once said to the writer, "I would give anything for the assurance you seem to possess of the future, and that all is well." It was replied, "You do not *want* it." "Yes I do, indeed I do." "Well, I will convince you that you do not want it in the sense meant to be conveyed." Now the friend was engaged to a beautiful girl, so this proposition was presented him:—"Suppose an angel were to appear at this moment and say to you, 'Choose one gift, and no more, and it shall instantly be yours,' would you choose the wisdom you say you desire, or would you choose to have a certain young lady put into your arms as your wife?" "Why of course," he replied, "I'd take the woman. I did not mean it *in that way*". Not only the dearest thing we have, but the dearest thing we covet, or that creation holds, must be the Truth. Now no one will be able to reach the point of so desiring the truth till he has learned the worthlessness of all else. It is worse than folly to drag him away from his idols; he will cherish them still in secret, and offer them incense in the inner sanctuary of his soul. It is said of the occult hierarchy that no one who knocks *in the right way* can ever be denied. Who, indeed, can deny the master admission to his own house; and who can enter the house of the *strong man* and spoil his goods unless the strong man be first bound hand and foot; and, again, who can bind him but his lawful vassals who dwell in his house; and who can restrain these but the master of the house?

On the surface of things there would seem to be a contradiction in the theosophic teaching. Self-denial, renunciation, and brotherhood on the one side; and instruction for personal progress in practical occultism on the other. If there seems to be a discrepancy here, it is only on the surface, and it disappears the moment one begins to work in earnest. There are, indeed, mysteries to be unfolded in the progress of the individual, but they are in no sense revelations from without. They are unfoldings from within, just as the seed unfolds into the more perfect plant, just as the bud unfolds into the more perfect flower.

Very many members of the theosophical society are anxious only about their own progress; they hang like barnacles on the theosophic ship. "How will the T. S. benefit me? What shall I gain? What have I gained

by joining the T. S?" You have gained an *opportunity* to pull an oar or unfurl a sail; and if you have worked with a will, you may be surprised one of these days to learn how much you have actually acquired of the art of navigation. What would be thought of the merchant who, as often as he sold a shilling's worth of goods, closed his store, leaving his customers outside, while he took account of stock? By the time he had ascertained that half of his shilling was pure profit, he would also realize that his customers had departed, his opportunities had vanished, and his rent and expenses had devoured his shilling and led him toward bankruptcy. O ye of little *Faith*! Must ye have cent per cent in search of truth, or else hide your Lord's money in a napkin and bury it in the earth?

Either we desire the truth, or we do not, and there is no deception about it. No man can deceive his own soul. If we desire the world, there is no reason why we should not seek in that direction, for in such seeking lies our only cure. Theosophy offers absolutely *nothing* to him who still would buy and sell and get gain. Has any one ever seen Madame Blavatsky or Col. Olcott sitting in a corner gazing at the tips of their noses, or studying a spot on the wall? Has any one heard them express anxiety about their personal progress? Has any one known them to do anything but work, *work*, WORK, sick or well, night and day, spending their last dollar for *the cause*, and begging, if not with rice-bowl from door to door, yet with pen and heart and tongue and brain for poor benighted, deluded humanity. How many thousands of miles has Col. Olcott travelled over India? Here is Theosophy as *practiced* by the founders of the T. S. Witness the picture of a poor sick woman, swollen with dropsy, sitting sixteen hours a day coining her life into brave and noble plans for the poor, the oppressed, the downtrodden; working with pen for her daily bread, and taking as her reward contempt, misrepresentation, slander, and scorn! Here is *practical theosophy*; and where is progress for these two servants of servants? They ought to be able to ride to the moon on a broom-stick by this time, if they rate their services as we who have nibbled at the edges and held out hands for "backsheesh;" and what would we not give to be able to produce a really occult phenomenon and disappear in a cloud of glory! He who works for self is but digging in the mud, though he may imagine that he is in search of the light. He who forgets self and works for all is journeying toward the light, though he may seem to make no progress. The light will glow within him, and not only illumine his own soul, but shed a radiance on all his surroundings.

HARIJ.

"Where there is doubt, the flower of faith will not open."—*Nâgârjuna.*

The Bhagavad-Gita.

He that, being self-contained, hath vanquished doubt,
Disparting self from service, soul from works,
Enlightened and emancipate, my Prince!
Works fetter him no more! Cut then atwain
With sword of wisdom, Son of Bharata!
This doubt that binds thy heart-beats! cleave the
bond
Born of thy ignorance! Be bold and wise!
Give thyself to the field with me! Arise!

These strong words end the chapter. They are addressed to those who can be strong, and not to the ever-doubting one who believes neither his own thoughts nor the words of others, but who is forever asking for more. But there can be no uncertainty about the cause of doubt: as Krishna says, "It springs from ignorance, and all we have to do is to take the sword of knowledge and cut all doubts at once." Many will say that they have been always looking for this that they may have peace, and that so many systems are presented for their consideration they are unable to come to any conclusion whatever. This would seem very true on a view of the thousand and one philosophies placed before us with varying degrees of clearness by the exponents of them. But it has appeared to us that they can all be easily sifted and divided into classes where they will range themselves under two great heads,—those which permit nothing to be believed until the miserable mass of mediocre minds have said that they at last accept this or that, and those which have each a little of what may possibly be true and a great deal that is undeniable nonsense. The doubter is a devotee of the first school, or he is an adherent partly of one and partly of the other; and in the latter case is torn almost asunder by the numberless conventional ideas which bear the stamp of authority coercing him into an acceptance of that which revolts his judgment whenever he permits it to have free exercise. If you tell him that the much-lauded mind is not the final judge, and that there are higher faculties which may be exercised for the acquirement of knowledge, he disputes on the lines laid down by learned professors of one school or another, and denies the validity of proofs offered on the ground that they are instances of "double cerebration," and what not. To such as these the chapter will not appeal, but there are many students who have sincere doubts, and with those the difficulty arises from ignorance. They are afraid to admit to themselves that the ancients could have found out the truth; and the reason would appear to be that this judgment is passed from a con-

sideration of the merely material state of those people or of the present nations who in any degree follow such philosophies. Our civilization glorifies material possessions and progress, and those who have not these boons cannot be the possessors of either truth or the way to it. But the keepers of truth have never said that we will be neither rich nor civilized if we follow their system. On the contrary, in the days when Krishna lived and taught his system there was more material glory and power than now, and more knowledge of all the laws of nature than every one of our scientists put together have in their reach. Hence if any theosophist teaches that the reign of the doctrines of the Masters of the Society will be the knell of all material comfort and progress, he errs, and sows the seeds of trouble for himself and his friends. Why, then, is it not wise to at once admit that there may be truth in these doctrines, throw away all doubt, and enjoy the light coming from the East?

So long as doubt remains there will be no peace, no certainty, nor any hope of finding it in this world or the lives upon it hereafter, and not even in the vast reaches of other universes on which we may live in future ages; the doubter now will be the doubter then, and so on while the wheel revolves for the millions of years yet before us.

If we follow the advice of the great Prince, our next step will be to assume, in view of patent facts of evolution, that certain great Beings exist who long ago must have trod the same road, and now possess the knowledge with the power to impart as much as we are able to take. To this Krishna refers in these words;

"Seek this knowledge by doing honor, by prostration, by strong search, and by service; those gifted with this knowledge, who perceive the truth of things, will teach this knowledge to thee."

And such are the exact words of the Masters of our Society. They do not reward or teach merely because we so wish it to be, nor because we value ourselves at so much; our valuation of ourselves is not Theirs; They value us at the real and just rate, and cannot be moved by tears or entreaties not followed by acts, and the acts that delight Them are those performed in Their service, and no others.

What, then, is the work in which They wish to be served?

It is not the cultivation of our psychic powers, nor the ability to make phenomena, nor any kind of work for self when that is the sole motive.

The service and the work are in the cause of Humanity, by whomsoever performed, whether by members of the Theosophical Society or by those outside of it. And all the expectant members of the Society now standing with their mouths open waiting for what they are pleased to call food, may as well know that they will get nothing unless the work is done or attempted.

Let this right attitude be taken, and what follows is described in this chapter:

"A man who perfects himself in devotion finds springing up in himself in the progress of time this spiritual knowledge, which is superior to and comprehends every action without exception."

The fourth chapter is ended. Let all our doubts come to an end!

"What room for doubt and what for sorrow can there be in him who knows that all spiritual beings are the same in kind, differing only in degree."

WILLIAM BREHON, F. T. S.

ANSWERS TO QUESTIONERS.

From M. X. D.

What is the right pronunciation of the word OM found at the beginning and end of THE PATH, and which is the first letter of the Sanscrit alphabet and the Hindu sacred word?

Answer.—We have not spelled the word right in either instance. In order to give the sound as the Hindus make it, it is necessary to spell it OHM so as to represent the very long sound of "O." We have not used that mode because it is associated with electrical science as the measure of the power of the current.

From E. A. K.

We are told that Spirit—a portion of the Absolute—becomes embodied in matter. Passing through numberless gradations in the ascending scale of being, it eventually returns whence it came and is absorbed in the Infinite. Now does it return exactly as it left the Infinite? If so, what is the use of the terrible ordeal and almost interminable experiences that it has undergone? * * * * If it is said that the Spirit returns to the Absolute enriched and improved, then we have to admit that the Infinite can be improved and added to, and such a conclusion is impossible.

Answer.—If the premises were right the conclusion would be also; but the first proposition is incorrect, and I have never heard that "we are told" any thing of the kind. The spirit does not "become embodied in matter" except in the case of a perfected man or a Mahatma. During our pilgrimage the spirit is *connected* with matter, and it is for us to win recognition or to lose the Spirit. Nor does it pass "through numberless gradations in the ascending scale of being." It is ever perfect, and has no ascension or declension. The confusion has arisen because of the confused use of the term "spirit." I should like to have pointed out by the questioner in what book I may find it stated that the spirit becomes embodied in matter, &c. It is the same sort of confusion introduced by the use of the word "jiva" in Mr.

Sinnett's books. This is the same word as is used to refer to what the present questioner calls spirit.

We are all said to be "jivas" on our way to the eternal and absolute reality, and we are also called "jivatma"—or soul spirit—, and then again the jiva is also the mere life-principle in the body. But we may use English and say that the SPIRIT is not embodied and does not pass through matter in the way the question has it, but that at all times it knows all things and is the witness only of all these struggles spoken of; and it is necessary to get some grasp of the idea that all this material world is an illusion, and all the sufferings and interminable experiences are also illusions, and the long periods of time are seemingly long because we ourselves make them so. We would also advise a careful study of Patanjali's Yoga Philosophy.

But, after all, these questions are the same as that one asked of Buddha as to the first cause and why is all this universe here; to which he would make no reply.

KARMA.

A. C. R. asks if a long definition of Karma given in the letter is in harmony with the Asiatic definition.

Answer.—We do not think that the definition of A. C. R. is good, for the reason that it is not clear what is meant. One thing is certain, and that is that Karma is the governor of all our circumstances, and is also in part a cause of acts, and is again the act and the circumstance also. The Universe itself is the Karma of the Supreme. Karma means work or action, and, as action is performed in more ways than by the bodily organs, the field of Karma must not be limited to the body. As A. C. R. says, the most important thing to consider is how we think and what is the motive with which we do any act.

On the subject of Karma the sect of Visishtadwaitas of India say :

"Karma is the cause of connection of Jivatma—or the particular spirit—with matter in the shape of Karanasarira, as well as the cause of misery or happiness. Karma is the producing cause of birth, death, rebirth, and every kind of body. Karma is the result of the conscious action of Jivatma, whether good or bad. Good Karma is that which results in pleasing, and bad Karma is that which results in displeasing, Ishwara, [He is held to be the particular spirit in each body—our Higher-Self]. The action of Jiva produces Karma through ignorance, and this ignorance is of two sorts : one the confounding of the attributes of one thing with those of another ; and the second the confounding of one thing with another. Thus, the Jivatma first confounds the body with itself, and then such attributes as birth, death, and so on, with the attributes which really belong to Jivatma

only ; then certain actions are done, and they lead to other Karma composed of ignorance and of habit. Thus Karma works without any definite beginning, and the causes of Karma mentioned above remain latent during a pralaya or night of Brahma, and when a new evolution begins they again become active and produce results as before."

Karma even works in Swarga or heaven, for, as soon as the causes that take us there are exhausted, we are brought back to rebirth under the operation of Karma ; thus it is seen to be stronger than the blissful state of Heaven. This going to and returning from Swarga goes on until salvation is obtained,—one who attains that state is called Jivanmukta. This condition is defined as " an entire separation of Jiva from all connection with matter, and complete destruction of Karma, whether good or bad." The word *Moksha* literally means " release from bondage."

NARAYAN NILAKANT.

KARMA OF JESUS.

From W. R. S. and M. E. B.

In October PATH reference is made to the " Karma of Jesus now very heavy," and it is stated that a contemporary of his must be found in order to get a correct history of him. I had supposed his Karma was exhausted ; was it ? Is any contemporary of Jesus to appear ?

Answer.—We did not think the small literary note containing the words quoted would elicit any response, but it seems that readers scan every word of the PATH, although they do not ask questions upon matters of greater importance than the one before us. It is not of much consequence whether Jesus had exhausted his Karma or not, or whether a contemporary will appear to write about him. We do not think that one will, or that any history of his life will ever be other than mythical, and as the years roll on the myths will increase. What we meant in speaking of a contemporary was that no true history of him could be written except by some such writer ; we have no faith in those who proclaim themselves contemporaries of his, and hence none in the appearance of any true history.

But as to the Karma of whoever Jesus was, that is another matter. We had reference to a theory held by many occultists that a certain person did appear among men *at the wrong time ;* one whose charity and zeal outran his judgment and overrode the injunctions of his superiors ; one who gave out doctrines in themselves good, but inopportune ; and he is now spoken of as " Jesus." A vast mass of Karma composed of all the wrong done in his name, and to which he would not be a party, were he here, is against his account ; as Shakespeare puts it, " The evil that men do lives after them ; the good is oft interred with their bones." A comparison may be easily drawn by considering Buddha, who, teaching at the right time, has caused no wars and no such direct evil as has sprung in and out of the relig-

ion built up on the life of Jesus. That the latter did not exhaust his Karma is shown by what he said to the thief on the cross, "This day shalt thou be with me in Paradise." Paradise is a state which had a beginning and will have an end, and both he and the thief will have to emerge from it "when the reward is exhausted." But the whole question is a very deep one, for it takes hold on points in the doctrine of Karma but slightly regarded by theosophists. A great being, or adept, is affected by the inevitable law in ways that are unimaginable to those who do not know much about the doctrine; he is subject to effects that are as vast in their reach as his own powers are enormous, and when he deliberately violates, not only the laws of his order, but other laws, the result is far worse than when an ordinary mortal transgresses. The same doctrine applies to Mohammed, who, although he taught much that is good—embodied in the Koran—, has yet against him the evil, whatever it may be, directly resulting from his acts and words. And Mohammed did not attain to higher than mere Paradise, from which he also will return, or has come back already.

From H. F. M.

In J. Niemand's "Letters on the True" for August, '87, it states that "if the Law of Continuity remains unbroken, as it must if it exists at all and from its very nature cannot be suspended, then there must be personalities far more progressed than ourselves somewhere along the vast chain stretching from man to the Deity." This must be so, of course; but why does not the chain stretch backward as well, and include those unprogressed souls who are passing out without any spiritual awakening whatever? Why may they not, in our Society and reading our books with us, be learning what they never had the chance to in this life? Supposing they are "earth bound spirits", it surely cannot harm us to be their teachers.

Answer.—It is not a question of "harm." We have not developed the means of communication. The chain does stretch backward as well. It includes all Being, all Life. You are not competent—nor am I—to see all. How do you know that they are passing on "without any spiritual awakening whatever"? The Spirit is everywhere; within, all awakening is progressive; it begins far back of man. Spirituality is not what the general reader understands by that word. It is the perception of finer essences through Will-power. Thus we too are without that. Some beings lower than man perceive finer forces, yet they lack other knowledge possessed by man. Neither they nor we are complete; both are partial. What do you mean by "unprogressed souls"? If elementals, know that they cannot read our books nor understand our language. See PATH articles on this subject. The lower and descending orders of Being have not the senses of man. Every plane has it own orders of Life. These planes interchain; so are water, ice, and steam interconnected, yet one state resembles not the other. We do not perceive these beings; or only

perceive them in part, or as an influence. Our eye sees no colors above violet nor below red; we are placed midway on the scale of vibration; *real earth* is matter so gross we do not perceive it. We cannot teach these beings because we are too ignorant, too confined. *Yet they are helped.* The Adept, or complete man, sees and aids all beings. This is the great incentive to Adeptship. And they and we are also helped by high Beings and Powers who guide the evolution of the Universe and serve Divine Laws as agents. Also higher Beings of any given plane may help lower ones of that plane, if only by raising the ratio of development. So man may help man. When ready to pass to higher planes, they do so; when we become more than man, we help more than man. The Adept communicates with some such beings by setting up certain vibrations which communicate to them impulses which correspond to our ideas, and to which they automatically respond.

If you mean so-called "spirits of the dead"—which are remnants lingering in the astral light—, such shapes cannot learn. They are incomplete. They are lower portions of the deceased personality, a simulacrum of life. They may be able to show such knowledge as they once possessed, as a photograph shows itself: as it fades in the light, so they fade. Dissolution of forms is one of the offices of the astral light, and with such gradual dissolution energies gradually disperse. The soul learns in Life, not in Death. Death is a separation of the triune man. In Life he is manifested. Death is redisposition, and life is opportunity. In this last condition the soul must progress, and in it come to self consciousness before passing onward to that Perfection from which desire of earth enjoyment detains our souls. As regards other orders of Being, we have no means of reaching them until we know our inner powers. Some may show themselves to us, through a perception of certain grades and qualities of matter, but we have no means of communication as we now stand.

But the "communications" with "earth bound souls" is intercourse only with shells, elementals, and pictures in the astral light, and is harmful both to the communer and to the person who once owned the shell. This has been all explained in "Isis Unveiled."

JASPER NIEMAND, F. T. S.

TWO SYSTEMS—OF LUST AND SORROW.

The great Buddha referred to two systems for the government of life which he said were each ignoble, and one both ignoble and evil. One is the System of Lust, which is devotion to the enervating pleasures of sense; it was said by him to be vile, vulgar, unsound, ignominious, and productive of evil. Yet it is that which governs the lives of most people in these days.

The other extreme is the System of Sorrow. It consists of mortification of the flesh and of self torture in order to acquire knowledge and powers. This was extensively practised by Hindu ascetics in Buddha's time, and is to-day pursued to some extent. The Indian books are full of stories of the great powers over nature acquired by saints through the practise of austerities. Not ten years ago there died in India a certain Swami—or holy man—who was known as the Swami of Akalkot. He did many wonderful things, and nearly all of them known to young and old in India to-day. His powers were obtained through the use of the System of Sorrow. In the *Bhagavad-Gita* this practise is spoken of by Krishna, who declares that it is not the best method, although productive of great results.

Both of these systems were known practically to Gautama. As the Prince Siddhartha, he was surrounded by his father's order with every luxury to tempt the senses. There were gardens, flowers, jewels, music, animals, servants, and the most beautiful women. There are so many stories told of the magnificent things collected about him that we must infer for his youth a complete realisation of the System of Lust, or sensation, even if it was of the finer and more noble quality. This at last, pleased him not, and he entered on the practice of the System of Sorrow, which he declared, after he had obtained Nirvana, to be ignoble and unworthy of a true man. This he continued in until he had tried all the varieties. It was then that he decided on the middle path from which comes attainment to truth and Nirvana.

It is a well-known doctrine in the occult lodges of India that the same result can be obtained in two ways, by one extreme or the other. But in order to reach the end in those ways, great power is required,—more power than men in general possess. The reason is that, from the action of a law which may be roughly called The Law of Tendency, the extreme practice warps the being in such a manner that success is prevented. So, when one follows the System of Sorrow, he will indeed acquire great powers, such as those possessed by Viswamitra, Vasishta, and others, but with the greater number of cases it will all end at last in confusion.

The System of Lust has the same end and with no exception. For its tendency being downward, an impulse is set up that sends the man lower and lower with no hope of salvation.

In pursuing the middle course—that of moderation—Buddha did not ignore any department of his nature, for he says, "By five means have I seen these truths,—by the mental eye, by understanding, by wisdom, by science, and by intuition." Herein he agrees with the teaching of the *Bhagavad-Gita*, which tells us not to eat too much nor too little, not to oversleep nor to refuse proper sleep. Krishna says further, "Do necessary acts, ever remembering me. Fix your mind on me. Treat every creature

as my tabernacle. This is the best devotion. In this path there is no ruggedness, no defeat."

The System of Moderation, then, is the best, for it clears the inner eye and strengthens every part of the nature. Theosophists, whether they are Buddhists or not, should remember this. Some are inclined to pursue an extreme course in one direction or another. Some say that the mental powers only are to be developed; others ignore those and claim that the spiritual alone should have attention. The latter err as well as the former. It is true that the spirit is the greater. But it is also true that the mental plane and powers cannot be obliterated unless we obliterate the Universe in the Night of Brahma. If we do not use the mental eye as Buddha directs, some day we will meet on the mental plane a new experience for which we are unprepared, and defeat shall be our portion. The true practice would prevent this. There are numerous instances of such disasters being thus caused. Ascetics of extraordinary powers have been brought into sin and contempt through experiences which were new to them because they lived forever on a plane where others of a different sort had place. It is only when salvation has been obtained that we can hope to be above the influence of all Karma.

"Such is the Law * * *
The heart of it is love; the end of it
Is peace and consummation sweet. Obey!"

A BUDDHIST.

IS HEREDITY A PUZZLE?

A well known writer in *Harper's Magazine* said lately "Heredity is a Puzzle." He then proceeded, "The race is linked together in a curious tangle, so that it is almost impossible to fix the responsibility. * * We try to study this problem in our asylums and prisons, and we get a great many interesting facts, but they are too conflicting to guide legislation. The difficulty is to relieve a person of responsibility for the sins of his ancestors, without relieving him of responsibility for his own sins."

This is the general view. Heredity is a puzzle, and will always remain one so long as the laws of Karma and Reincarnation are not admitted and taken into account in all these investigations. Nearly all of these writers admit—excepting those who say they do not know—the theological view that each human being is a new creation, a new soul projected into life on this earth.

This is quite logical, inasmuch as they assert that we are only mortat and are not spirits. The religious investigators admit we are spirits, but go

no further, except to assume the same special creation. Hence, when they come to the question of "Heredity," it is a very serious matter. It becomes a puzzle, especially to those who investigate heredity and who are trying to decide on whom responsibility ought to rest, while they know nothing of Karma or Reincarnation. And it is hinted at that there is necessity for legislation on the subject. That is to say, if we have a case of a murderer to consider, and we find that he has come of a race or family of murderers, the result of which is to make him a being who cannot prevent himself from committing murder, we have to conclude that, if this is due to "heredity," he cannot in any sane sense be responsible. Take the case of the tribes, or family, or sect of Thugs in India, whose aim in life was to put people out of the world. Their children would of necessity inherit this tendency. It is something like a cat and a bird. It is the nature of the cat to eat the bird, and you cannot blame it. Thus we should be driven to pass a law making an exception in the case of such unfortunate persons. Then we should be met by the possibility of false testimony being adduced upon the trial of the criminal, going to show that he came under the law. This possibility is so great that it is not likely such a law will ever be passed. So that, even if the legal and scientific world were able to come to any conclusion establishing the great force of heredity, it would be barren of results unless the truth of Karma and Reincarnation were admitted. For in the absence of these, no law, and hence no remedy for the supposed injustice to be done to irresponsible criminals, could be applied. I am stating, not what I think ought to be done, but what will be the inevitable end of investigation into heredity without the aid of the other two great laws.

If these two doctrines should be accepted by the supposed legislators, it would follow that no such law as I have adverted to would ever be put on the books; for the reason that, once Karma and Reincarnation are admitted, the responsibility of each individual is made greater than before. Not only is he responsible even under his hereditary tendency, but in a wider sense he is also responsible for the great injury he does the State through the future effect of his life,—that effect acting on those who are born as his descendants.

There is no very great puzzle in "Heredity" as a law, from the standpoint of Karma and Reincarnation, although of course the details of the working of it will be complicated and numerous.

I know that some theosophists have declared that it puzzles them, but that is because it is a new idea, very different from those instilled into us during our education as youths and our association with our fellows as adults.

None of the observed and admitted facts in respect to heredity should

be ignored, nor need they be left out of sight by a Theosophist. We are bound to admit that leanings and peculiarities are transmitted from father to son, and to all along down the line of descent. In one case we may find a mental trait, in another a physical peculiarity; and in a great-grandson we shall see often the bodily habits of his remote ancestor reproduced.

The question is then asked, "How am I to be held responsible for such strange inclinations when I never knew this man from whom I inherit them?" As theories go at this day, it would be impossible to answer this question. For if I have come from the bosom of God as a new soul; or if what is called soul or intelligence is the product of this body I inhabit and which I had no hand in producing; or if I have come from far distant spheres unconnected with this earth, to take up this body with whose generation I was not concerned; it would be the grossest injustice for me to be held responsible for what it may do. It seems to me that from the premises laid down there can be no escape from this conclusion, and unless our sociologists and political economists and legislators admit the doctrines of Karma and Reincarnation, they will have to pass laws to which I have referred. We shall then have a code which may be called, "Of limitations of responsibility of criminals in cases of murder and other crimes."

But the whole difficulty arises from the *inherited transmitted* habit in the Western mind of looking at effects and mistaking them for causes, and of considering the instruments or means, through and by means of which laws of nature work, as causes. Heredity has been looked at, or is beginning to be, as the cause of crime and of virtue. It is not a cause, but only the means or instrument for the production of the effect, the cause being hidden deeper. It seems just as erroneous to call heredity a cause of either good or bad acts as it is to call the merely mortal brain or body the cause of mind or soul.

Ages ago the Hindu sages admitted that the body did not produce the mind, but that there was what they called "the mind of the mind," or, as we might put it, "the intelligence operating above and behind the mere brain matter." And they enforced their argument by numerous illustrations; as, for instance, that the eye could not see even when in itself a perfect instrument, unless the mind behind it was acting. We can easily prove this from cases of sleep walkers. They walk with their eyes wide open, so that the retina must, as usual, receive the impinging images, yet although you stand before their eyes they do not see you. It is because the intelligence is disjoined from the otherwise perfect optical instrument. Hence we admit that the body is not the cause of mind; the eyes are not the cause of sight; but that the body and the eye are instruments by means of which the cause operates.

Karma and Reincarnation include the premise that *the man* is a spiritual entity who is using the body for some purpose.

From remote times the sages state that he (this spiritual being) is using the body which he has acquired by Karma. Hence the responsibility cannot be placed upon the body, nor primarily upon those who brought forth the body, but upon the *man himself*. This works perfect justice, for, while the man in any one body is suffering his just deserts, the other men (or souls) who produced such bodies are also compelled to make compensation in other bodies.

As the compensation is not made at any human and imperfect tribunal, but to nature itself, which includes every part of it, it consists in the restoration of the harmony or equilibrium which has been disturbed.

The necessity for recognizing the law from the standpoint of ethics arises from the fact that, until we are aware that such is the law, we will never begin to perform such acts and think such thoughts as will tend to bring about the required alterations in the astral light needed to start a new order of thoughts and influences. These new influences will not, of course, come to have full effect and sway on those who initiate them, but wil operate on their descendants, and will also prepare a new future age in which those very persons who set up the new current shall participate. Hence it is not in any sense a barren, unrewarded thing, for we ourselves come back again in some other age to reap the fruit of the seed we had sown. The impulse must be set up, and we must be willing to wait for the result. The potter's wheel continues to revolve when the potter has withdrawn his foot, and so the present revolving wheel will turn for a while until the impulse is spent.

THEOSOPHICAL ACTIVITIES.

AMERICA.

THE PACIFIC COAST is showing activity. Visits between Branches are proposed. The Mystic Society of Los Angeles is creating a stir there. It is not a Branch of the T. S., but is in the hands of Theosophists.

Recently some articles on Theosophical doctrines were printed in papers of the day at San Francisco.

The four Branches on this Coast—Golden Gate Lodge, Point Loma Lodge, Purana T. S., and Los Angeles T. S.—are in good condition.

KRISHNA T. S. of Philadelphia is in probably the most difficult town, theosophically considered, in the United States, yet it is doing good work and waking Philadelphians up to the fact that such a cult as ours exists. The other day a prominent paper there published a column on the subject in the

gravest manner, as if the whole thing were new to America. Among other things it said that Mme. Blavatsky herself had come over here in 1885 to establish the Branch. These little misconceptions do not amount to much, but the bringing of the matter before the people is a great deal.

The Branch has a small room on Walnut Street, where the Secretary receives enquirers every day, and where quite a number of people visit and get Theosophical books. This is a good work.

THE ISIS T. S. of Decorah, Iowa, whose formation we noticed last month, is doing well. It has already begun to take in new members, and has the nucleus of a library. An Eastern Theosophist donated to it a subscription to Mme. Blavatsky's new book, and it will purchase others soon.

DHARMA T. S. of Cleveland, Ohio, reports some progress. Its members are in earnest, and we hope that from this centre great influence will radiate.

GROUPS of Theosophists ought to be started in every Branch. Work is now done in this way in many. They could interchange ideas, and, instead of interfering with the regular meetings of the Branch, it would increase the interest felt and do much good.

BROS. BRIDGE and STEARNS, of the Boston T. S., have two articles in the *Religio-Philosophical Journal* of Chicago in reply to those in which W. E. Coleman attacked Mme. Blavatsky. The two Boston writers argue that the life and work of H. P. Blavatsky outweigh all the alleged charges of smoking, swearing, and profanity. In this we fully agree, and as we personally know that Mr. Coleman knows nothing about his subject, although he pretends to a great deal, we are glad to have the life and work of H. P. Blavatsky, so intimately connected as they are with the Society, written about in the Spiritualistic papers. Such writers as Coleman do no good to the cause they espouse, and no harm to those they attack. But we forgive his bitterness, as we know the dreary life he leads in the government military Post in San Francisco,—although we do not know whether his diatribes are written at the Post or in a room at home after the day's work is done. Theosophists can gauge the power of his attacks when they know that he began his vile articles as long ago as 1881.

THE ARYAN T. S. of New York has not ceased its activity. Weekly meetings are held, and the library continues to grow. It still meets in Mott Memorial Hall, where the Inaugural address was delivered by Col. Olcott in 1875, when the Theosophical Society was founded. The Hall holds about 200 people. A curious antithesis is found in the fact that the Microscopical Society meets there also, so that two great ideas, exact opposites, are investigated there,—the microcosm and the macrocosm.

THE NEW YORK T. S. HEADQUARTERS at 117 Nassau St. are getting more known every day. The room is small because, proverbially, Theosophists have not much wealth. Nearly all the furnishings were donated.

There is an album now almost full of photographs of American, European, and Asiatic Theosophists. It is hoped that members throughout the country who have not yet sent their pictures will soon do so.

The register of visitors shows an average of nearly two visits per day since the room was opened in August. Some of the pictures on the walls are not easily found elsewhere. There are many Indian ones representing Krishna and others, and two pictures from Poona are quite curious. They are cut out of white paper by hand, and, by placing colored paper underneath, the design is seen. In a niche is an old Burmese image of Buddha with a Ceylonese grass mat fastened underneath as a dado. At the end over the one window are the seal and the motto of the T. S.,—"There is no religion higher than truth." It is intended to have something to represent all the great religions, but so far only Brahmanism and Buddhism are there, unless we count a small silver medal of the Virgin, blessed by the Pope, hanging upon the wall. It is so minute, however, that few see it.

THE ISHWARA T. S. of Minneapolis reports that it enjoys visits from Bro. Kelso, formerly Secretary of the *Arjuna T. S.* of St. Louis.

MILWAUKEE, WIS.—That energetic Brother, Dr. Wm. P. Phelon, President of the Ramayana T. S., Chicago, has just made a missionary visit to Milwaukee, where he initiated no fewer than 13 applicants and laid the foundations of a new Branch. Its name has not yet been selected, but the Charter will be issued shortly, and we hope to announce organization in the December PATH. Brother Bryan J. Butts will probably be the first President. Two Theosophists have subscribed for a copy of *The Secret Doctrine* as a nucleus of the projected Library, and any other two who would find satisfaction in presenting *Isis Unveiled* as a companion work may do so through us.

THE scheme started by Mrs. Ver Planck for raising a T. S. publishing fund has had success. She wishes to thank the Branch Presidents and others for their kind co-operation. All but 4 Branches have been heard from, and of these all but one have concurred. It will be interesting to Theosophists to know that Mme. Blavatsky has requested the Countess Wachtmeister to start a similar scheme in London. A report of receipts will be given at a later date. The argument adduced against such methods, that the post-office gets much postage, has no weight, inasmuch as the contributors not only give the ten cents asked, but also pay the postage themselves. THE PATH fully endorses the work.

AGAIN THE NUMBER 7. Col. Olcott left India on his mission to Europe on the 7th. The steamer was the *Shannon*, having seven letters; he arrived in London on the 27th of August. We regret to say that he will not be able to come to the U. S. this season.

INDIA.

THE BUDDHIST CATECHISM has been translated into Hindi and Guzerati by Indian Theosophists.

IN BOMBAY the T. S. Headquarters are still kept up by the members, and Bro. Tookaram Tatya continues to bring out his valuable publications. The cheap edition of Patanjali's Yoga Philosophy is in demand, and many copies were purchased in the United States.

Col. Olcott's absence in Europe prevents our getting more news, as he generally furnishes items to the *Theosophist*.

EUROPE.

IN VIENNA some of the members propose certain amendments to the general Laws of T. S. The only change we would concur in would be the restoring to Col. Olcott of complete power in India, free from all committees, which always hamper him unnecessarily. We regard the T. S. as *sui generis*, and see no necessity for providing for his or any other person's death. If he should die, the Masters can find others to take his place. In this respect we look at the T. S. in a different way from any other body in the world. In the latter cases certain rules must be made to limit and govern all succedent officials, but with us we know that both Col. Olcott and Mme. Blavatsky work for the Society they founded, and hence the making up of supervisory and annoying committees, except for certain specific subordinate matters, is distinctly against the views of this journal at least.

IN FRANCE there has been the slight yearly commotion inseparable from the French character. But all has been happily settled by Col. Olcott and Bro. R. Harte, who went over to Paris for that purpose.

IN GREAT BRITAIN there are prospects of several new Branches being soon formed. This should be done. Theosophy should not be confined to the "cultured classes." It is meant for all, and as the "unlearned Americans" can understand it, certainly all Englishmen may be benefitted by it. With such a large population as English soil supports, there ought to be great activity and many good branches, more indeed than here, where such enormous spaces between cities interfere with communication.

THE BRITISH theosophists have begun the printing of a new edition of Col. Olcott's Buddhist Catechism.

The Theosophical Publication Society of London is about to issue a lately-taken photograph of Madame Blavatsky, cabinet size, the proceeds to be devoted to its publication fund. To each of these, before being mailed, Madame Blavatsky will append her autograph. Copies may be ordered through the PATH, the price being $1.50.

BRITISH SECTION OF THE T. S. This section has now been formed, with Dr. A. Keightley as General Secretary. The section consists of all chartered Branches of the society in the kingdom of Great Britain. The Council is to consist of the presidents of the Branches *ex-officio*, one delegate from each branch for every 25 members, and the General Secretary. The Council is to meet in London in April and November of each year, and it will also have power to issue charters or diplomas pending an appeal to the President-Founder.

The only observable difference between this and the American Section is that we declared ourselves autonomous, and at the same time announced our adherence and fidelity to the Indian Council, reserving to ourselves the right to manage our own affairs in accordance with the general rules. However, the English and the American mind differ in method, but the general idea under the new arrangement is the same as ours. It is all one great Society, with one aim and with the same *real* Directors behind. Any one who imagines it different, or tries to make it so, imagines a vain thing and will fail.

A GENERAL EUROPEAN SECTION was mooted, but the various natural difficulties in the way prevented it.

THE ESOTERIC SECTION OF THE THEOSOPHICAL SOCIETY.

Owing to the fact that a large number of fellows of the society have felt the necessity for the formation of a body of Esoteric students, to be organized on the ORIGINAL LINES devised by the *real* founders ot the T. S., the following order has been issued by the President Founder ;—

I. To promote the esoteric interests of the Theosophical Society by the deeper study of esoteric philosophy, there is organized a body, to be known as the "Esoteric Section of the Theosophical Society."

II. The constitution and sole direction of the same is vested in Madame H. P. Blavatsky as its head ; she is solely responsible to the members for results ; and the section has no official or corporate connection with the Exoteric Society save in the person of the President Founder.

III. Persons wishing to join the section, and willing to abide by its rules, should communicate directly with Mme. H. P. Blavatsky, 17 Landsdowne Road, Holland Park, London *W, England.

Signed, H. S. OLCOTT,
President in Council.

Attest :—H. P. BLAVATSKY.

OBITUARY NOTICE.

BRO. S. GOVINDA ROW SATTAY, of Sholapore, India, died in Brooklyn, N. Y., October 27th, 1888, in the 40th year of his age.

He was expecting to work for the T. S. this winter but has been thus soon taken away. In his last hours he said that when he recovered he would work for humanity. Peace to his ashes !

To all Branches and Members of the T. S. in the United States.

Col. Henry S. Olcott, President-Founder, purposes a visit to Japan upon Theosophical business in January next, and is willing, if enabled so to do, to return to India via California, New York, and England. This would make practicable a visit and address to each of the Branches on the Pacific Coast, as well as those in the East, as also public lectures upon Theosophy in the large cities and the organization therein of new Branches. It is hardly possible to over-state the enormous value to the Society of such a tour, especially in the now-awakened attitude of the public mind. The great distances to be traversed make, however, this journey very costly, and it cannot be undertaken unless Col. Olcott's expenses are guaranteed. The several Branches, and all individual members of the Theosophical Society, are invited to communicate with the General Secretary, Wm. Q. Judge, P. O. Box 2659, New York, as to the amount they would be willing to contribute to such a fund, and as to what arrangements would be made for Col. Olcott's entertainment in the different towns. The matter is brought up and pressed upon the attention of Theosophists at this early date because so much time must elapse before the General Secretary can hear from remote points, and also because a letter to India and its reply require two months more. Hence it is important to learn at once what sums will be guaranteed to the projected fund, and, in considering the question for himself, each Fellow of the Society may ask himself whether any possible outlay of money could be so fruitful of results to the Cause as that hereby proposed.

NOTICE—THE PATH.

We have received some complaints of non-receipt of THE PATH. It is mailed with great care each month, the addressed wrappers being closely compared with the subscription-book, and, when finally committed to the Post office, our responsibility for it ceases. We cannot, therefore, make good any losses due to the fault of others, for we only guarantee right delivery *to* the Post office, not right delivery *by* the Post office. This, however obvious, is once more stated and emphasized.

The supporters of the PATH are chiefly non-theosophists. This is a singular statement, yet strictly true. It should not be the case, for the magazine is published in the interest of Theosophy, and has never been a paying paper, but a loss to the publisher. The circular sent by Mrs. Ver Planck, asking for aid in publishing theosophical literature is, however, not to help the PATH, as some members think, but is an effort to arouse interest in the work and to lighten the load carried by a few earnest members.

Tea Table Talk.

Some of the dream experiences of students are full of instruction, not alone for the dreamer, but also for others. While our lives are aimless, or our motives and desires are numerous and mixed, our dreams partake of these confusing qualities. Once that our aim is determined towards higher things, we are more and more liable to be instructed in dreams, although we do not always bring back a memory of them. Yet the instruction is registered all the same upon some higher plane of our nature which we as yet but dimly feel or grope after. Other students, again, have complained that they had always hitherto slept the deep dreamless slumber which refreshes the soul, steeped then in devachanic experience. But since they had become students of Truth, this state had inexplicably changed, and their slumbers were filled with senseless, confused, and idle phantasmagoria. This fact need not disturb them. By their studies they have set up a great agitation and disturbance in the whole life, and the first stir of the inner senses, the first response of the psychic nature, is like the blind, swift movement of the sap in spring. Later its flow will become regulated. All students are not taught in one and the same manner.

The following comes from a natural clairvoyant of remarkably keen psychic sense.

"One morning in Feb., 1866, while outwardly fast bound in slumber, my inner self seemed to go out unhindered by time and space. I stood upon the shores of a vast ocean. A ship appeared upon the water. It reached from the ocean to the blue heavens above. I asked, 'What ship is this?' Though I saw no one, the answer came clear and distinct, 'The ship of State.' Then I noticed that it was draped in black from bottom to top. I looked, but saw no one upon the ship. It came with a great shock to me that there was *no hand at the helm.* A sensation came over me such as is produced by an electric shock. I saw the ship topple and turn upon its side. Soon it righted and came up. Then it drifted slowly *southward.* Again in mid sea it toppled and turned upon its side. This time it sank slowly but steadily beneath the waves, and bubbles arose above it. A voice near me said, 'One form of Government is ended forever.' These words shocked me awake. It was broad daylight! I scarcely need to remind you of Lincoln's death, of Johnson's Southern proclivities, and later on of Garfield's tragic exit, or of the subsequent change of politics in the government of the nation." (Here we differ from our friend, insomuch as we believe the final catastrophe pointed to some event yet to come. Predictions of a great revolution in American affairs have come to us before now from the East and elsewhere.) "Also, three days before Garfield was shot by Guiteau, I saw in like manner a majestic oak tree. I asked, 'Of what is the oak a symbol?' The answer came, 'It is a monarch oak, and symbolizes Power.' Instantly the tree fell with a crash, causing great confusion. I thought it must have hurt a multitude of people, and with this came the assurance that Garfield would be

killed. Only a few days passed when a friend to whom I had spoken of the matter came to me and said, 'You were right; Garfield has been shot.' There is also another method by which I foresee events. I have in speaklng of it called it clairvoyance, but I am not clear as to whether I am right or not." (It is a species of clairvoyance, not what is commonly indicated by that term, but an instant of inner perception due to the activity or co-ordinated vibration of the gross and the astral bodies). "I do not seek. It comes at unexpected moments. I am physically neither asleep nor in a trance. It seems as though for a moment the veil of mortality is snatched from my eyes and I see; sometimes very beautiful things; bright, sparkling waters, symbols of a happy course of events; white flowers, symbols of the happiness of a pure and joyous nature; corn, symbol of wealth; honey, symbol of love; grapes, symbol of plenty. Affliction and danger are in like manner shown in advance through natural objects. Another form is this, and now, too, understand I am physically awake; I am not in a trance. I am talking to a lady who, I have every reason to believe, is a true friend to Mrs. A., who is ill. I happen to turn my back as I ask, 'Have you seen your sick friend, Mrs. A?' Instantly there seems a cold stone wall at my back. I see it, and feel a chill that makes me shudder. Turning quickly, I see with my natural eyes a scowl of hate passing over the lady's face. The shock nearly took my breath away. I had seen and felt the hatred in her heart, and subsequent events proved this true."

A student on the other side of the world, while not striving after phenomena, evidently has some psychic powers. At one time he was sitting in his cabin, where he lived alone, and was dozing over a cup of tea after a hard day's work. Suddenly in dream he seemed to be in the house of his nearest neighbor, and heard the family talking about him; he saw their various positions, on the lounge or by fire or table. Waking up, he put on his waterproof and splashed three miles through the rain to his friend's house, described what he had dreamed, and found it was exactly what had taken place at the time. Such dreams afford proof of the reality of the inner self, and sometimes are an effort on the part of the soul to awaken the outer man to a consciousness of dual existence.

Another student, when brought into contact with new persons, has dreams which allegorically reveal to him their real character. These are various, amusing, and always prove correct eventually. Thus in one he saw his new acquaintance R. in a large *body*, to which R. was much devoted, in a *dark* room, (and R. is a person of spiritual darkness), dressed in harlequin tights, black and yellow, exact, e. g. it fits tight. The black is error; the yellow is partial wisdom, education, and so on; but as both are split up uniformly, it shows that he never has the wise idea unmixed with error. In the dream the student caught R. by the neck, and squeezed him in like a sausage, without rebound or refilling on his part, which shows that his interior padding, or inner nature, is supine, easily crushed, set, and inhabits narrow limits. Also that the dreamer obtained ascendency over his mind. This prognostic was told me some time ago, and has since proved singularly true.

Another student related the following to a friend: "Relative to dreams, I once saw a letter come to me in dream from the editor of X magazine, and with it seemed to be one from you which was in a No. 9 envelope, small legal size. Just then I woke, but retained a strong desire to read the editorial letter, as I *felt* it contained unpleasant news. Subsequently this letter came to me, and was to the effect that an abusive article concerning me had been sent to the editor which he declined to publish. Reading the letter gave me the *exact* disagreeable sensation I experienced when sleeping. But your letter did not come for several days, and, when it arrived, had no connection with the editorial letter, and was in your usual square envelope. But it did contain matter interesting to the X magazine, so I wrote and addressed a note to the editor, and, on proceeding to enclose yours, found the addressed envelope was too small. Mechanically I hunted up another, a No. 9 legal size, and enclosed the whole, when the letter seen in dream flashed across my mind."

These letters chronicled events of importance and of trial in the life of the dreamer. He was thus forewarned, and the incident is a fair example of the way in which the vision becomes mixed up in passing through the various planes before it emerges upon that of the normal consciousness. The *trained* psychic sees it as a whole and in due relative proportion. It is the difference between a diffused cloud spreading by degrees through the atmosphere without form, and a sharp puff of smoke, which, sent with intention and *meeting no obstacle*, cleaves through pure, still air in perfect shape, and is seen complete in itself and duly related to its surroundings.

Another correspondent writes: "Our county seat is 50 miles distant from this place (J-town), and, while we have no railroad, we are connected with the county seat by telegraph. Yesterday the operator was sick, and as I am an old operator, I was sent for and despatched the following:

'Dr. Smith, L-ville. Come up immediately. Answer at once. G. Jones.'[1]

It was about 6 P. M. when I sent the above, so we expected an answer that night. I waited some time, then went home and returned again at 9 P. M., but could not 'raise' the L-ville office. Next morning my wife rose at 7 P. M., and this roused me sufficiently for me to think that I must go to the office and see if any answer had come from L-ville. But I dropped off to sleep again, and dreamed that I went to the office, called up the other office, and received the following:

'G. Jones, J-town. Can't come. Sickness in family. Dr. *E. S.* Smith.'

When I woke up again, which was probably in a few minutes, I dressed hastily and went to the office, expecting to see my dream fulfilled, but to my inquiry the operator answered, 'Nothing.' I came home, forgot my dream, ate breakfast, and was sitting in the office over some papers, when a boy from the store came and said that Mr. H. would like to have me come over a minute. I again went there and received this by wire:

[1] Names, etc., are always changed in these incidents in order to preserve the privacy of correspondents.

'G. Jones, J-town. Can't come. Sickness in family. Dr. Smith.' My dream did not come into my mind, however, till about 1 P. M., when I was reading 'Astral Intoxication" in the October PATH. Then the almost literal fulfilment of the dream flashed over me. I say *almost*, for you see the dream-message was signed 'Dr. *E. S.* Smith,' while the real one was signed only 'Dr. Smith.' I remember noting in my dream the S. in the signature. I knew that E. was one of his initials, but was not certain if he had more. I now find that he has but the one, E. Did I in my dream see the message when he wrote it, which was about the time, I should say, that I was asleep?"

He saw the message either being written or to be written. The determination on the Dr.'s part to write it was the same, *in the astral light*, as the doing it. The student should write "Smith" and find out whether he had decided to write it some time before doing so, or if he wrote "E. S. Smith" and then struck out the S., or if in habit of doing it so, or if he sent another person who wrote merely "Dr. Smith," contrary to the Dr.'s thought. It seems also that the message was repeated from a branch station half way between the places. Mistake might arise there. The student should get the facts. The same happened to Quickly. A clerk was ordered to wire him, forgot it, and remembered the order with anxiety too late to send. This anxiety impressed the message strongly on the astral light; Quickly saw it in dream; and, when the clerk came over to his residence next day early to confess, Quickly verified the fact.

JULIUS.

THE SECRET DOCTRINE.

This work, the last and most wonderful production of Madame H. P. Blavatsky, has been finished, and will be issued from this office November 1st. Subscribers are invited to remember the fact that the PATH staff is very small and has much other work to do, so that the simultaneous issue of every copy ordered is impossible. Some delay will be inevitable, but the PATH hopes to fill every order within a few days.

According to positive instructions the right to receive *The Secret Doctrine* for $7.50 ends with October 31st. All subscriptions not then paid up lapse. Subscriptions then unpaid, and all future orders, are at the rate of $10.50. Postage 50 cents extra.

The 2d volume will be issued about the close of November.

WILLIAM Q. JUDGE.

What I, the worshipper, am, that is he, the sun; what he is, that am I.— *Aitareya-Aranyaka Upanishad.*

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